

# FAULSE PROPHETS Discovered.

Being a true story of the Lives  
and Deaths of two Weavers (late of Colche-  
ster) *viz. Richard Farham and John Ball*; who affir-  
med themselves the two great Prophets which should come  
in the end of the world, Mentioned Revel. xii. Also that the  
Plague should not come nigh their dwelling. Neverthe-  
less being Prisoners, the one in Old-Bridewell the  
other in New-Bridewell, by a strange Providence  
of Almighty God, both the one and the other  
dyed of the Plague in a House where they  
usually met, in Rosemary-Lane,  
in January last, 1641.

Here also is laid down their strange Pro-  
phesies, and the Scriptures which they most  
malitiously wretched, to the seducing of divers Pro-  
phets, who yet remaine obstinate, and confidently  
assume that they are risen from the dead, and  
gone in vident of Baldrusbas to convert  
the towns Tylers; the which they  
will after become to prove, as  
may be seen by this Go-  
ing discourse.

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Wherefore let him that standeth be standeth, but he which falleth  
let him fall. 1 Cor. xii. 2.

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# PROPHETS FALSE Dico*ated*.

## МОДНО

# False Prophets. Discovered.



Richard Farneham and John Bull men of Conduffell  
however, do hold themselves to be the two greatest  
ordinary, but the two greatest Prophets that should  
come in the end of the world which were to come  
of in Zech. 4. 10. Which fact itself are the two  
anointed ones that stand before the Lord of the  
whole earth, they were also spoke of and they  
in Revel. 11. 1. 2. where they be called the two witnesses, Veris 4. 3. to  
Olive trees & two Candlesticks, Veris 5. Out of their mouths pro-  
ceeds fire, Veris 6. They have power to shut Heaven that it raine  
not in the dayes of their prophesies, and never over women to turne  
them to blood, and to smite the earth with all plagues, &c. As they  
will, and they shall prophesy no dayes, &c. And when the  
fielde should kill them in Hierusalem where Christ was slain, and the  
Nations should not suffer the dead bodies to be buried for three  
dayes and a halfe, because they were the men that bewitched them,  
that dwelt on the earth, Veris 9. 10. But after three dayes and a halfe  
the Spirit of life should enter into them and to the amazement of all  
their enemies they should stand upon their feet, and Richard Farne-  
ham should be King upon Davids throne, and John Bull should be  
Priest in Aarons lea, and they should raigne for ever. They infir-  
med such as came to them in divers points, but because tholke things  
that God hath revealed to them are of a high nature, therefore they  
question men and women in the first place of certaine points, that if  
they cannot answer to them, then they concluded that they were not  
capable of the high mysteries that God hath biewed them, and  
therefore they were banished.

1. Whether they were actually justified before they did repent,  
or repented before they were actually justified.

2. If actually justified, then they asked how long since, for they  
supposed every one knew the direct time of their assurance.)

3. They ask some other questions touching the manner of that  
worke of their assurance of salvation, election, &c. which if the Ca-  
tachumens can answer, then would they declare other doctirines of  
Lighter matters touching the new Hierusalem and resurrection of the  
dead a 1000 years before the end of the world, and in this they a-  
greed not with the ancien Chileans or Millinaries but with the Ces-  
sarians that held marrying and getting of Children in that thou-  
sand years, they held that Christs death is not for mankind, but

for some certain offences and that his death only purg'd away sin  
before publication of his death, laying that such offences are com-  
mited after justification are not expiated by the sacrifice of Christ,  
but by his alone intercession ; they also hold that all such as commit  
such offences, while the time given them certain believed  
they should not commit them but only such as have no cause to  
receive the name of Christian, & have been sanctified by the blood of  
the Covenant, Gen. 14. They are certaine such cannot be damned,  
howe ever such that before their affirmatiō, their joy, and comfort in  
God, and his choyce of them, & the Spirit will even in hellers, & such  
as are delivered of the same, & have no cause to be prayed for. More-  
over that Christ prayed John in when he prayed not for the world,  
but for them as were alreadē converted or shoud be converted. On  
of the world they say that they are not to be prayed for any before justification  
and for them that have not yete had the same, & have had no cause for  
any before they had it, & that in the same measure they held that  
Hannah did when shee prayed for her sonne Samuel in certaine, & said  
they prayed for him, & the measure of his conversion or regeneration, & all the  
measures were to be done, & all were by God decreed : they  
also say that no man of death could cease of themselfes till  
they came of R. John the Prophete, they had this Kingdome of  
England, & all the abomination, idolatries, and whoredomes, in  
which of which God hath moved Richard Farnham the Weaver to  
He did Huse the Prophete, to take to himselfe another mans wife,  
viz. a wife of whoredomes. Note 3. Whiche Richard Farnham according  
died, a Seafaring mans wife, a woman of nine parts for know-  
ledge of the Scripture, which he deluded, and perwauling her that  
he was a Prophete, like an obedience to him as a Prophete, (No. the  
3d) was married to him notwithstanding her husband alreayt dead,  
who shortly after comming home, laid his wife in Newgate, where  
she was arraigned and condemned for having two husbands, but  
Farnham, and the both were confident that she shoud not die for  
that ; as the Harlot did abide for Holes many dayes, so they were  
confident this Seafaring mans wife shoud for Farnham, which ac-  
cordingly came to passe, for the being a deluded woman, through  
mercy, did obtaine a reprieve, and it was ordered that the seaf-  
aring man shoud have his wife againe, who accordingly tolke her  
and lay her in the prison, which as they laid did occasion the  
fulfilling of the third Chapter, which faith, Love a woman beloved  
of her friend, yet an adultere, which this woman was now to her  
husband Farnham, because he had played the whore with the Seaf-  
aring man to whom she was given by the Indians, yet not married  
to him as they laid, which by law she oughte to have beene, so that  
now they laid this is by them made a nationall fine, Ier. 3.1. And  
as they were confident she shoud not die, but abide for Farnham,

so in this daye be true Prophets, for the Seafaring man is gone to  
the East Indies, and he returnd to Farnham in Newbridewell,  
where he was a prisoner till he sickned, and John Bull in Oldbridewell,  
Only through favour had liberty to go abroad, and often met  
at one Curtains house in Rosemary lane, where they boordyed, but  
Farnham dyed the first, and there was betwene Farnhams death  
and Bulls teme dasyes, that is, those tenne dasyes in which they  
suffered great tribulation, which they say were foretold. Rev. 2.10.  
Where it is written, The Devill shall cast some of you into prison,  
and ye shall suffer tribulation ten dasyes. Be thou faithful unto the  
death, and I will give thee a crown of life, in which time they did  
drye exhorte them to constancy, and not to be farrer day  
the dasyes that then hapned. One of the women seeming to utter  
bar some doubtfull words, John Bull laid away devill, and both  
John and the women said, that Farnham overcoming that  
temptation, and holding fast his committment to the end, meaning his  
opinion, he then shoulde receive a Crowne, only he shoulde bre  
dasyes and three nights in the heart of earth, as Iosah was in the  
whales belly; but then he shoulde rise, which accordingly he did  
viz. upon Janury the eighth, 1641. And thatthen that scripture  
was fulfilled, and not before, most impudently affirming, that only  
in Farnham that scripture is fulfilled. Also in old bookehounly they  
affirme, that Farnham is that Prophet which Moses spake of, Deut.  
18.18. which was there promised to be raised up like to Moses. This  
said they was not Christ, for which they affedge John 3.1 where say  
they, that Prophet, Christ, and Elias, are esteemed three distinct  
persons. In like maner most blasphemously they apoyed many  
Scriptures proper to our Lord, to Richard Farnham, as Pial 21. The  
King shall rejoice in thy strength, thou hast given him his hearts  
fire, and hast set a crowne of pure gold upon his head. Also Daniel  
9.25. Where it is written that Meissa shall be cut off, but not for  
himselfe, this they say was Farnham Gods anointed. Also Isay 53.2.  
He was taken from prison and from judgement, namely Farnham,  
and who shall declare his generation, the heavens must containe  
Chri's b. dy till the restoration, say they, Acts 3.21. And therefore all  
these Scriptures and many more are to be fulfilled in Farnham, say  
their deluded prolichtes; and that Christ doth make him his instrument  
to do his work on earth, Pial 89.19. I have laid helpon him  
that is mightie, I have exalted one chosen out of the people, that (say  
they) is Farnham, so that he is termed Gods bairne, Ier. 31.15.  
Thou art my battle-axe and weapon of warre, for with thee will I  
break in pieces the nations, and with thee will I deliuey kingdoms.

It would be too tedious to cite the multitude of Scriptures pecu  
liar to the Media that Farnham & his Prolichtes most blasphemous.

ly appli ed to that seducer : for John Bull that he is to be a Priest in the new Ierusalem, and after his death to be raised againe. For that purpose they bring, 1 Sam. 3. & 2. last ver. I will raise me up a faithfull High Priest, saith God, that shall do according to that which is in my heart, and he shall walk before mine anointed for ever. That King Farnham that is there stiled Gods anointed, before whom John Bull must be a Priest for ever. But if any move a question where these two Prophets spred their time now, seeing they did with such confidence (before they died) affirme, that within three dayes they should rise againe, and also that divers women which were of their company affirme, that they be for certain risen from the dead.

The women answier, viz. Farnhams wife, which was the Scarting mans wife, and one Cordis wife, in whose house they dyed, Cordis humeful had beeene of their opinion, who also died of the plague. Also one Ticknals wife a Carpenter at Wapping, their three seduced women say that Farnham and Bull are gone to convert the ten Tribes, which say they had travellid along journey of a year, and a halfe, voyage to finde a country to serve their God in, a country in which no man had ever dwelt, 1 Edras 13. 41. To that place they women are most confident they be gone, and that is Moses who hid in an Ark of Bulbrulhes so Farnham and Bull are gone in vessels of Bulbrulhes, say is. 1. 2. Woe be to that land which they say is in England, that sendeth Embassadours by the sea, even in vessels of bulbrulhes upon the waters, saying, go ye swift messengers to a nation scattered and rooted, but terrible from the beginning, these be the ten Tribes say they to whom these swift messengers be now sent: that this is truth, they alledge another place, Isay 41. 1. where they say that Farnhams resurrection and journey is recited in that he was then raised from the North, and he shall come forth the rising of the Sunne, and shall come upon Princes as upon Morter, and as the Potter treadeth the clay. This is that say they the Apostle speakes of, ACTS 13. 46. 4. Beware therefore lest that come upon you which is spoken of in the Prophets, which say they is that Farnham the Lords anointed shall come upon the Princes as upon morter, and as the Potter treadeth the Clay, yea, they are so confident of this that they boldly say, if the Scriptures be the Word of God, then are these things certainly true: and so bold and confident that they will in drinking one to another drinke to these dead friends, Farnham and Bull, saying that they be certaine they are alive, and shall returne to rule this kingdome with a rod of iron. Thus we see how fearfully these poore soules are deluded, but more especially may the fruits of their delusion be discerned, for that we may perceave by discoursing with them how they rejoyce, & in it is ye it is even meat and drink to them, and moreover they rejoyce to be evill spoke of, and to suffer shame and reproach, which doubtlesse they do very much: yea and

and say, that these Prophets left them in charge to suffer as much shame as was laid upon them, either by following their corps to the grave, or otherwise, for the more their shame was, the greater shoulde their glory be. Ye Farnhams wife, whose husband comming home from sea, and finding his wife deluded, and so married to Farnham, to fulfill (as they did conceave) that in Hosea, where the Prophet was commanded to take unto himselfe a wife of whoredomes Mrs Haddington (for so I take it her name was) she was content to lose the glory of being esteemed an honest woman, and to be accounted a wife of whoredomes. that she might occasion as she did conceave the fulfilling of that prophesie. But O the Devill that subtil Serpent, who hath intangled the minds of these poor women, for that there was one that would have beene at cost of opening the graves, though six or seven weeks after they were dead, that so the light of the dead corps in graves might have convinced their follies. But O the deepnesse of Satan, he had perswaded them how this was the very time that S ripture was fulfilled, Mat. 22.39,40. An adulterous generation seekes a signe, but no signe shall be given but that of the prophet Jonah where as they said, our Lord shewed many miracles, but said they the men of this generation, have oft times sought a sign from Farnham, but no signe must be given & therefore if their graves be opened and the stinkes of their bodies should appeare, to our sensess, it is but what they doe expect, for that to this generation no signe shall be given, notwithstanding they are certaine as they say, that their true bodies are not there; the consideration of which delusion may make any honest Christian even with a sad heart to poure out prayers for them, and to move those that be able with patience and meeknesse to prove, if by any meanes they can recover them out of the snare of the devill, for that these three with some others setting their delusion aside, are esteemed by understanding men, to be women of good parts, honest of conversations, and very ready in Scriptures, and therefore it is hoped that it would not be labour lost, for some able divines to labour their redusing: let him know that he that converteth a sinner from the errour of his way, shall save a soule from death, and shall hide a multitude of sinnes, James 5.20.

The wife shall shine as the brightnesse of the firmament, and they that turne many to righteousness as the starres for ever, and ever.

FINIS.